



# *Hasse*

faithful to the unfaithful



# Hosea 6

# Our Three Questions

## 1. What does the text say?

- Authorial intent to the intended audience.

## 2. What does the text mean?

- The timeless theological truth.

## 3. How does this apply today?

- What we ought to do with/because of this truth.

# Hosea 6

**1** “Come, let us return to the LORD; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. **2** After two days he will revive us; on the third day he will raise us up, that we may live before him. **3** Let us know; let us press on to know the LORD; his going out is sure as the dawn;

# Hosea 6

he will come to us as the showers, as the spring rains that water the earth.”

<sup>4</sup> What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away. <sup>5</sup> Therefore I have hewn them by the prophets;

# Hosea 6

I have slain them by the words of my mouth, and my judgment goes forth as the light. <sup>6</sup> For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

<sup>7</sup> But like Adam they transgressed the covenant;

# Hosea 6

there they dealt faithlessly with me.

<sup>8</sup> Gilead is a city of evildoers, tracked with blood. <sup>9</sup> As robbers lie in wait for a man, so the priests band together; they murder on the way to Shechem; they commit villainy. <sup>10</sup> In the house of Israel I have seen a horrible thing; Ephraim's whoredom is there;

# Hosea 6

Israel is defiled.

<sup>11</sup> For you also, O Judah, a harvest is appointed. When I restore the fortunes of my people,



# Preview

- 1-3 – Hosea's plea
  - Return to know the Lord
- 4-6 – The Lord's lament
  - Flighty love vs. God's actual desire
- 7-11 – More indictment
  - Sections of communal sin – priests in sin
- Application
  - How does Jesus find application here?

# Hosea's Plea

<sup>1</sup> “Come, let us return to the LORD;  
for he has torn us, that he may heal us;  
he has struck us down, and he will bind  
us up. <sup>2</sup> After two days he will revive  
us; on the third day he will raise us  
up, that we may live before him.

# Hosea's Plea

<sup>3</sup> Let us know; let us press on to know the LORD; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.”

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Where are we in the parallel story?

Exhortation: “return”, “know”, & “press on”

The promise: We will be raised up to live

# Hosea's Plea

<sup>7</sup> She shall pursue her lovers but not overtake them, and she shall seek them but shall not find them. Then she shall say, 'I will go and return to my first husband, for it was better for me then than now.'

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What does Hosea mean by “return”?

# Knowing in Hosea

2:8 She did not know it was Hosea supplying for her.

2:13 Israel “forgot me, declares the LORD.”

2:20 Israel restored in betrothal – “And you shall know the LORD.”

4:6 Israel & priests lack knowledge

# Knowing in Hosea

<sup>1</sup> “Come, let us return to the LORD; for he has torn us, that he may heal us; he has struck us down, and he will bind us up.

<sup>2</sup> After two days he will revive us; on the third day he will raise us up, that we may live before him. <sup>3</sup> Let us know; let us press on to know the LORD; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.”

# Knowledge – Relationship

**To know and continually pursue growing knowledge is a mark of love**

**Not the accrual of facts, but the pursuit of love.**

# The Lord's Lament

<sup>4</sup> What shall I do with you, O Ephraim?  
What shall I do with you, O Judah?  
Your love is like a morning cloud, like  
the dew that goes early away.

<sup>5</sup> Therefore I have hewn them by the  
prophets; I have slain them by the  
words of my mouth, and my judgment  
goes forth as the light.



# The Lord's Lament

<sup>6</sup> For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

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A fleeting, fake love – They are rebuked

God's desire:

Steadfast love (mercy)

Not sacrifice

# The Lord's Lament

**<sup>6</sup> For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.**

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**Steadfast love – The knowledge of God**

**Sacrifice – Burnt offerings**

**God desires genuine  
relationship**

**Not religion-games.**

**God desires genuine  
relationship  
with sinners**

**Not religion-games.**

# Matthew 7:21-23

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. <sup>22</sup> On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ <sup>23</sup> And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

# Philippians 3:4-14

<sup>4</sup> though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: <sup>5</sup> circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; <sup>6</sup> as to zeal, a persecutor of the church; as to righteousness under the law, blameless. <sup>7</sup> But whatever gain I had, I counted as loss for the sake of Christ.

# Philippians 3:4-14

<sup>8</sup> Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—

# Philippians 3:4-14

<sup>10</sup> that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, <sup>11</sup> that by any means possible I may attain the resurrection from the dead. <sup>12</sup> Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. <sup>13</sup> Brothers, I do not consider that I have made it my own.



# Philippians 3:4-14

**But one thing I do: forgetting what lies behind and straining forward to what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus.**

# More Indictment

<sup>7</sup> But like Adam they transgressed the covenant; there they dealt faithlessly with me.

<sup>8</sup> Gilead is a city of evildoers, tracked with blood. <sup>9</sup> As robbers lie in wait for a man, so the priests band together; they murder on the way to Shechem; they commit villainy.

<sup>10</sup> In the house of Israel I have seen a horrible thing; Ephraim's whoredom is there; Israel is defiled.

# More Indictment

<sup>11</sup> For you also, O Judah, a harvest is appointed. When I restore the fortunes of my people,

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God desires relationship but gets rebellion

Gilead – city of evildoers

Priests – work together for villainy

Israel – defiled

Hope for the people, including Judah

# Application

Check our hearts

Return to the cross

Align with God's desires

# Heart Check

Why do we do “good” things?

Do we look down our nose at others?

Do we resent God’s grace?

Where are your affections?

# Heart Check

<sup>1</sup> At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. <sup>2</sup> But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” <sup>3</sup> He said to them, “Have you not read what David did when he was hungry, and those who were with him:

# Heart Check

**<sup>4</sup> how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? <sup>5</sup> Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless?**

# Heart Check

<sup>6</sup> I tell you, something greater than the temple is here. <sup>7</sup> And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless.



# Application

Check our hearts

Return to the cross

Align with God's desires

# Returning to be revived

## The cross kills religion games

- It reveals our sins
- “It is finished”
- God’s love on display

# Application

Check our hearts

Return to the cross

Align with God's desires

# Matthew 9:10-13

**<sup>10</sup> And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. <sup>11</sup> And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”**

# Matthew 9:10-13

<sup>12</sup> But when he heard it, he said,  
“Those who are well have no need of  
a physician, but those who are sick.

<sup>13</sup> Go and learn what this means: ‘I  
desire mercy, and not sacrifice.’ For I  
came not to call the righteous, but  
sinners.”

# Questions

Did anything jump out to you from the text? If so, what was it?

The notion of “religion games” was mentioned. Do you have any of the tendencies talked about in the message?

Measuring yourself against others

Performing to win God’s affections or put Him in your debt

Resenting God’s grace on others

Thinking that being Christian is about being a moral person

If you see any of these tendencies in your own life, what rhythms or practices can you put in place to remind you and bring you back to connecting with the heart of God?

When you step back from your life, does it reflect the heart of God towards sinners? Why do you answer the way you do?

If anything needs to change, what is it?